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REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 29th August 1891.

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Nil.	

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
	Bengali.			
	Fortnightly.			
1	"Ahmadí"	Tangail, Mymensingh	600	
2	"Kasipore Nivási"	Kasipore, Burrisal ...	280	15th August 1891.
3	"Navamihir"	Ghatail, Mymensingh	500	
4	"Sahayogi"	Burrisal ...	342	
5	"Uluberia Darpan"	Uluberia ...	700	
	Trimonthly.			
6	"Hitakari"	Kushtea ...	800	4th and 14th August 1891.
	Weekly.			
7	"Bangavási"	Calcutta ...	20,000	22nd August 1891.
8	"Banganivási"	Ditto ...	8,000	21st ditto.
9	"Burdwán Sanjívaní"	Burdwan ...	335	18th ditto.
10	"Cháruvártá"	Sherepore, Mymensingh	400	
11	"Dacca Prakásh"	Dacca ...	2,200	23rd ditto.
12	"Education Gazette"	Hooghly ...	825	21st ditto.
13	"Grámvási"	Ramkristopore, Howrah	1,000	24th ditto.
14	"Hindu Ranjiká"	Beauleah, Rajshahye...	212	19th ditto.
15	"Hitavádí"	Calcutta ...	.....	22nd ditto.
16	"Murshidábád Pratinidhi"	Berhampore ...	.....	
17	"Navayuga"	Calcutta ...	500	20th ditto.
18	"Prakriti	Ditto ...	.....	22nd ditto.
19	"Pratikár"	Berhampore ...	609	14th ditto.
20	"Prithivi"	Calcutta ...	.....	19th ditto.
21	"Rungpur Dikprakásh"	Kakinia, Rungpur ...	.....	
22	"Sahachar"	Calcutta ...	800-1,000	19th ditto.
23	"Sakti"	Dacca ...	.....	18th ditto.
24	"Samáj-o-Sáhitya"	Garibpore, Nuddea ...	1,000	
25	"Samaya"	Calcutta ...	3,000	21st ditto.
26	"Sanjívaní"	Ditto ...	4,000	22nd ditto.
27	"Sansodhiní"	Chittagong ...	.....	
28	"Sáraswat Patra"	Dacca ...	300	15th ditto.
29	"Som Prakásh"	Calcutta ...	600	24th ditto.
30	"Sudhákar"	Ditto ...	3,100	14th and 21st August 1891.
31	"Sulabh Samáchar"	Ditto ...	.....	
	Daily.			
32	"Banga Vidyá Prakáshiká" ...	Calcutta ...	500	20th to 22nd and 27th August 1891.
33	"Bengal Exchange Gazette" ...	Ditto ...	.....	
34	"Dainik-o-Samáchár Chandriká" ...	Ditto ...	1,000	16th and 24th August 1891.
35	"Samvád Prabhákar" ...	Ditto ...	1,500	22nd, 24th, 25th August 1891.
36	"Samvád Purnachandrodaya" ...	Ditto ...	300	20th to 22nd, 24th and August 1891.
37	"Sulabh Dainik"	Ditto ...	.....	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
	ENGLISH AND BENGALI.			
	Weekly.			
38	"Dacca Gazette"	Dacca ...	.....	24th August 1891.
	HINDI.			
	Monthly.			
39	"Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling ...	50	
40	"Kashatriya Patriká"	Patna ...	250	
	Weekly.			
41	"Aryávarta"	Calcutta ...	750	
42	"Behar Bandhu"	Bankipore ...	500	13th and 20th August 1891.
43	"Bhárat Mitra"	Calcutta ...	1,200	13th and 20th ditto.
44	"Champarun Chandrika"	Bettiah ...	350	
45	"Desí Vyápári"	Calcutta ...	.....	
46	"Hindi Bangavásí"	Ditto ...	.....	24th August 1891.
47	"Sár Sudhánidhi"	Ditto ...	500	
48	"Uchit Baktá"	Ditto ...	4,500	
	URDU.			
	Weekly.			
49	"Al Punch"	Bankipore ...	.....	
50	"Anis"	Patna ...	.....	
51	"Calcutta Punch"	Calcutta ...	.....	
52	"Gauhur"	Ditto ...	196	
53	"General"	Ditto ...	.....	
54	"Raisul-Akhbari-Moorshidabad" ...	Murshidabad ...	150	1st and 8th August 1891.
55	"Setare Hind"	Arrah ...	.....	
56	"Urdu Guide and Darussaltanat" ...	Calcutta ...	340	21st August 1891.
	URIYA.			
	Monthly.			
57	"Asha"	Cuttack ...	165	
58	"Echo"	Ditto ...	.....	
59	"Pradíp"	Ditto ...	.....	
60	"Samyabadi"	Ditto ...	.....	
61	"Taraka and Subhavártá"	Ditto ...	.....	
62	"Utkalpráná"	Mayurbhunj ...	.....	
	Weekly.			
63	"Dipaka"	Cuttack ...	.....	
64	"Samvad Váhika"	Balasore ...	200	
65	"Uriya and Navasamvád"	Ditto ...	420	
66	"Utkal Dípiká"	Cuttack ...	420	
	PAPERS PUBLISHED IN ASSAM.			
	BENGALI.			
	Fortnightly.			
67	"Paridarshak"	Sylhet ...	480	
68	"Silchar"	Silchar ...	500	
	Weekly.			
69	"Srihatta Mihir"	Sylhet ...	332	

I.—Foreign Politics.

The English occupation of Egypt.

The *Sudhakar*, of the 14th August, says that the English have been ready with some excuse whenever the Sultan of Turkey has asked them to leave Egypt. The Sultan has once more asked the English to leave that country. It remains to be seen what excuse the English will make this time. SUDHAKAR, Aug. 14th, 1891.

The Manipur Princes.

2. The same paper has the following regarding the sentences passed upon the Manipur Princes:— SUDHAKAR.

Sentences have been passed from Simla upon the Manipur Princes. The indefatigable labours of Mr. Monomohan Ghosh, and the unceasing efforts of Babu Janaki Nath Basak in their behalf, have been in vain. The hopes of the Indians have vanished. The sentence of capital punishment passed upon Tikendrajit and the Tongal General has been confirmed. Kula Chandra and Anga Singh have been sentenced to transportation for life, and their property will be confiscated. The other prisoners, too, have been sentenced to transportation. Nothing can be hoped to be done against these sentences. Her Majesty, kindhearted as she is, might, if she had willed, have saved the lives of these people, and it would have increased her good name if she had done so. In Europe such a thing could not have occurred to-day.

Manipur.

3. The *Pratikar*, of the 14th August, has the following remarks regarding Manipur:— PRATIKAR, Aug. 14th, 1891.

Nothing has been settled as to what will become of the Manipur State. The curtain has fallen in Manipur, and with it the vengeance of the English rulers has been gratified. Rest, rest, rest.

"The fall of the curtain in Manipur."

4. The *Dainik-o-Samachar Chandrika*, of the 16th August, has an article headed "The fall of the curtain in Manipur," from which the following is an extract:— DAINIK-O-SAMACHAR CHANDRIKA, Aug. 16th, 1891.

The acting of the tragedy is over. The sentiments of the fierce, the heroic and the terrible flowed to overflowing not unmixed with the sentiment of disgust; but the pathetic is unceasing. For British heroes, there were the fierce and the heroic; for us timid cowardly men, only the terrible and the pathetic. The sentiment of disgust, too, is there for us. There is a set of Anglo-Indian editors and correspondents who are bursting their sides with laughter over the terrible acting of the drama. Feelings differ by reason of differences in disposition, powers of perception differ by reason of differences in feeling, and impressions differ by reason of differences in the power of perception.

The curtain fell upon Manipur on Thursday the 13th August. On that day Tikendrajit and the Tongal General were hanged. The scaffold was put up near the bazar, on the polo-ground of the English people. That was the place fixed for the execution. The execution ground was guarded by more than five hundred soldiers armed with guns. There was thus a combination of the heroic and the disgusting. Even the very thought of it makes one's heart dry.

Tikendrajit had begged the kindhearted Empress Victoria by telegraph for his life. But the kindhearted Empress did not personally consider that prayer for mercy, but sent the telegram to Lord Cross, the all-powerful master of India. This information was sent to India by Her Majesty's Private Secretary himself. Even the Empress of India herself is subject to British policy. If kindness for Tikendrajit was excited in her heart, it was impossible for the British Queen to act in accordance with her feeling. Lord Cross was prepared beforehand. The British Cabinet, too, had to give their assent to the decision arrived at by the Viceroy. Lord Lansdowne did not undertake this affair without being sure that his action would be upheld.

Tikendrajit suffered the punishment of execution calmly like a hero. The old minister, Tongal General, had from a long time lost all power of locomotion, and the noose had to be adjusted round his neck after seating him on a high seat. After life was extinct, both the dead bodies were kept suspended for an hour. An Anglo-Indian correspondent says that a large number of men and women were assembled to witness the executions, and were all stupefied with fear and astonishment. The women filled the skies with their cries: this is admitted by the Anglo-Indian correspondent himself. The corpses were made

over to the relatives of the deceased for cremation. There was no disturbance at the time of the execution or after it.

The written appeal submitted to the Government of India by Mr. Monomohan Ghosh has been published in the newspapers. The document is, from beginning to end, based on sound argument, and is well supported by facts. Even the big Anglo-Indian editors are praising Mr. Ghosh for the drawing up of this document. But, alas, his efforts have been in vain! Tikendrajit has been hanged, and Kula Chandra and Anga Singh have been transported in a miserable guise like thieves and dacoits. Mr. Ghosh's petition of appeal only causes mental pain now. So it is better not to look at it.

BURDWAN SANJIVANI. Aug. 18th, 1891.

5. The *Burdwan Sanjivani*, of the 18th August, is unable to see why, if Manipur is not going to be annexed, it should not be returned to Maharaja Sura Chandra. There are now no rivals of Sura Chandra in Manipur. And even if there be any, they will not dare to raise any objection to his restitution by the English. Sura Chandra is an honest man and a fast friend of the English, and it is certain that he will not act contrary to the wish of the latter. He has, moreover, given no offence to them. Under these circumstances, it is for Government to consider whether it will be proper to make over Manipur to any other person than Sura Chandra.

Manipur.

SAKTI, Aug. 18th, 1891.

6. The *Sakti*, of the 18th August, says that, relying on Lord Cross's assurance that the Viceroy would act with justice and kindness in the Manipur affair, the public had thought that the life of the Jubaraj would be spared. But it now appears that the public had misunderstood Lord Cross. For the Jubaraj, Tikendrajit and the Tongal General have been executed.

The Manipur affair.

That Manipur was a dependent State was not proved by any evidence adduced before the special court; and Mr. Monomohan Ghosh has conclusively shown that Manipur was an Independent State. The independence of that State had not been interfered with by any treaty concluded up to the year 1876. Under these circumstances, the Raja and the Jubaraj of the State could not be guilty of rebellion by reason of waging war against Her Majesty. And they could not be tried before an English court and under the English criminal law.

The officers constituting the special court do not appear to have been men possessed of any legal knowledge or experience. Any Judge or Magistrate would have been severely reprimanded by the High Court if he had cross-examined any accused persons in the way in which the special court cross-examined the Manipuris. The special court also denied to the accused their prayer for time to bring down pleaders from Cachar for conducting the defence. This precluded the possibility of the defence properly cross-examining the witnesses for the prosecution.

The petition which was submitted by Mr. Ghosh was an extremely well-reasoned document.

Tikendrajit and the others have suffered what they were destined to suffer. It is not as yet known what decision will be come to regarding the administration of the Manipur State. The Anglo-Indian editors are saying that the State will not be annexed to British territory, but that a minor of the Manipur family will be placed on the throne under the regency of an English officer. Whatever arrangements may be made for the future administration of the State, there can be no doubt that the State has seen the last of its independence.

SAKTI.

7. The same paper says that the Commissariat Department purchased some time ago two thousand bags of rice for the British troops in Manipur, and paid for the same at the rate of Rs. 50 per bag. It has, however, since transpired that the sellers of the rice got only Rs. 35 for each bag. Enquiry is being made as to who misappropriated the remaining thirty thousand rupees.

The Commissariat Department in Manipur.

PRITHIVI, Aug. 19th 1891.

8. One Mokshada Charan Bhattacharya writes in the *Prithivi*, of the 19th August, as follows:—

The Manipur executions.

The grounds which were probably the parade grounds on which Tikendrajit used to walk about in regal state after holding the drill of his soldiers, and where, surrounded by his adherents and followers, and puffed up with the pride of wealth, he used to look upon this perishable life as non-perishable, and which,

indeed, may be called his very birthplace, have now been converted into his own *smashán* cremation-ground). All Manipur was speechless and motionless while Tikendrajit was hanging from the scaffold. British troops with up-lifted bayonets guarded the place. Only the old Tongal General was hanging from the same scaffold.

Alas, unfortunate Manipur! You are very very old. But now in this nineteenth century your good fortune has left you. What was decreed by your burnt fate has come about. You have lost even a heroic son like Tikendrajit. We do not grieve at all for this. Our only grief is that being a land of Hindus, the abode of an ever-loyal people, you have now taken on your head the stigma of a rebellion. We Indians are loyal and belong to the people who look upon their Sovereign as a god. Tikendrajit, born among that people, has suffered the consequences of a rebellion. Mr. Ghosh's petition has not availed in the least. Why should it—seeing that Tikendrajit was a rebel? May Heaven bless the English Raj.

Go, Jubaraj, go to the domain where king and subject, rich and poor, are all alike.

The execution of Tikendrajit and the Tongal General.

9. The *Shahachar*, of the 19th August, has the following on the execution of Tikendrajit and the Tongal General :— SAHACHAR, Aug. 19th, 1891.

It would have been well if the haughty Tikendrajit and the old Tongal who was unable to walk had been pardoned. The writer says this simply because he is anxious to see England's reputation for justice and the prestige of the Government of India maintained. Besides this, the offenders were not tried under the English system. The arguments set forth in the petition which Mr. Monomohan Ghosh submitted on their behalf are unanswerable. The writer is glad to see that Mr. Ghosh has taken the same objections on the ground of the international law and regarding the method of trial, and the examination of Tikendrajit, &c., as he himself had taken. The writer cried the more for mercy because the accused were not tried under the English system. Perhaps, all Europeans and natives, with the exception of a few blood-thisty Anglo-Indian writers, would have been very glad if the offenders had been pardoned.

The sun does not set in the British empire. This empire is based on justice and good policy. The people of this country are British citizens of the British Government. And a comparison of this Government with itself makes one think that it would have been well if the offenders had been pardoned. Of course this much could not be expected under the rule of any other European nation. As for Asiatic rulers, they are out of the question. The wild tribes on the frontiers of the Punjab were the subjects of the Maharaja Ranjit Singh, and once, during Ranjit's absence in Cashmere, they killed his youngest son and 5,000 of his soldiers. On receiving this news, Ranjit sent his son Sher Singh with 30,000 Sikhs to the country of the Afridis, and the latter were indiscriminately slaughtered. Even now the name of Sher Singh strikes terror in the hearts of people throughout Afghanistan, and mothers lull their babes to sleep saying—'Do not cry, Sher Singh and his Sikhs are coming.' But Lord Lansdowne is not Ranjit Singh, and his education and surroundings are of a superior order. It must, therefore, be admitted that he had the good and peace of the empire at heart when he ordered the excutions. History will decide the question. People naturally feel pity for the weak and the unfortunate. There are, indeed, duties to the law and justice and the State; nevertheless the heart says that there would have been no harm if Tikendrajit and the old Tongal had been pardoned. The Persian poet says:—If the fruit is not plucked from the tree, it will, when ripe, come down of itself. Why do men then court danger by climbing up trees? Why kill a man? Wait and he will die in the natural course of things. And what the poet says must have happened in the course of time.

The fall of the curtain in Manipur.

10. The *Navayuga*, of the 20th August, has the following in the course of an article headed "The fall of the curtain in Manipur":— NAVAYUGA, Aug. 20th, 1891.

Who knows what vicissitudes of fortune will bring to a man? This day a man is a crowned ruler, the next day he is a prisoner, passing his days in extreme misery. This day a man is a rich man, a month after he is a beggar crying for food on the roadside. Who had

thought, nay, even dreamt, that within the four months from the 24th March to the 13th August the fate of Manipur would change in this way, that the Maharaja, with his head decorated with a crown, would be transported for life as a prisoner, and that the condition of the Jubaraj, the minister, the Senapati and others would be even more deplorable than that of a beggar? The fate of Manipur has been sealed. And the sinful flag of dependence has been hoisted over a State which was once full of peace and happiness due to independence. At the touch of the bloody paw (hand) of the British lion, the State of Manipur is marked red, and the curtain has fallen upon the pathetic tragedy in Manipur!

The writer then heartily thanks Mr. Monomohan Ghosh for his petition on behalf of the princes. In his opinion, Mr. Ghosh's arguments are unanswerable, and his knowledge of the law as displayed in the petition is very deep. Though it has not been respected by the Viceroy, it will make his name memorable in his country. This is followed by a detailed examination of Mr. Ghosh's petition and the following remarks are made in conclusion:—

Notwithstanding his receipt and perusal of Mr. Monomohan Ghosh's petition, containing such unanswerable arguments and reasons, the Viceroy has not done justice to the princes. Nor has His Excellency even made the inquiry whether Kula Chandra and Tikendrajit were really guilty or not. Manipur has now become English territory. The English will now set up a minor of the royal family, a mere puppet, and reign in Manipur with undisputed power.

NAVAYUGA, Aug. 20th, 1891.

11. The same paper gives a picture of the execution of Tikendrajit and goes on thus:—

The execution of Tikendrajit and the Tongal.

"At about 5 P.M. on Friday the 13th August, the Senapati Tikendrajit Singh and the old Tongal General were brought from the prison in order to be killed by hanging from a gibbet. Through old age, danger, oppression, and starvation, the old minister had become so weak that he could not walk on foot from the prison to the execution ground. He was brought out on a stool. The scaffolds of the two men faced one another, so that the two men might enter the kingdom of death facing each other in a suspended condition. The execution ground was surrounded by armed soldiers and was crowded with men who came to see the disgusting sight and even soft-hearted women came there to see their friends and relatives in their last moments. The Senapati was unmoved from beginning to end, and gave evidence of coolness. Directly the order was given, both of them were made to ascend the scaffold and suspended from the gibbet, and after a short time both went into unknown eternity, leaving this world full of sin, sorrow and oppression. See the women of the royal family are crying aloud! See how the people of Manipur are moved at once with sorrow and astonishment! See how a wave of delight is rising in the English camp! At the beck of unconquerable fate, the curtain full of eternal misery has fallen upon Manipur and its fate is changed.

SUDHAKAR, Aug. 21st, 1891.

12. The *Sudhakar*, of the 21st August, says that the horrible conclusion of the Manipur affair is too much for a weak heart. The terrible fire of anger of the British Lion has devastated Manipur and consumed Tikendrajit and the old Tongal General like insects in a world-consuming conflagration. All agitation, all entreaties have failed to move Lord Lansdowne from his determination. Tikendrajit and the Tongal General were accordingly hanged on Thursday, the 13th August. The lives of men at whose order hundreds of men and women could one day have been executed, have thus been put out on the scaffold. The souls of the deceased have attained rest. And the blood-thristy Anglo-Indians feel themselves avenged. They are full of delight now. Revenge indeed!

The Manipur executions.

BANGANIVASI, Aug. 21st, 1891.

13. The *Banganivasi*, of the 21st August, says that at last the Manipur affair, which caused such turmoil in England and in this country, has come to an end. None but a handful of people will be glad at the way in which that affair has been wound up. In fact, only a few Anglo-Indian journals like the *Pioneer*, the *Morning Post*, and the *Englishman* will be glad at such a termination of that affair. These papers were extremely anxious to bring about the destruction of Tikendrajit and the old Tongal General, so much so that they

The conclusion of the Manipur affair.

had, in their anxiety to see this brought about, even left off eating and sleeping. These people are very glad to-day. The enacting of the horrible drama has covered their faces with smiles and filled their minds with delight. Both Tikendrajit and the Tongal General have been hanged. The wishes of these people have been fulfilled: the blood-thirsty *pisaches* (demons) have been gratified.

It is not in anyone's power to undo what is decreed by fate. Accordingly, Manipur has suffered what was decreed by its fate. Mr. Ghosh's humble petition, though full of sound reasoning, has failed to produce any effect. Lord Lansdowne and his Counsellors could not be moved from their determination. The man who had the power to order the execution of hundreds of people was hanged in the territory of his own father by order of the Viceroy. And the Tongal General,—that decrepit old man—was brought out of the prison and carried to the scaffold by men; there he was placed on a high platform and the noose adjusted round his neck. The Anglo-Indians may rejoice at these things, but the tender heart of the writer cannot bear them.

The powerful English Government has not added to its glory by hanging Tikendrajit, who was, compared to it, the meanest of the mean, even though he was guilty of a thousand offences.

14. The *Samay*, of the 21st August, says that, according to the *Morning Post* newspaper, the future of Manipur has been in a manner settled. The reigning family is extinct; and as it is not the desire of Government to reinstate Sura Chandra, there is now no other alternative than to annex the State, and annexation will be soon gazetted. This last statement may be true, but is it really a fact that Government has no other alternative in the matter? The royal family is not extinct. There are still many minors of that family who would have ascended the throne in the course of succession. And Government can put any one of them on the throne. Of course it will be a different thing altogether if Government is determined upon annexing the State.

SAMAY, Aug. 21st, 1891.

The *Morning Post* on the annexation of Manipur.

15. The same paper says that the *Morning Post* has circulated a very grave statement about the Viceroy, viz, that His Excellency telegraphed to the Secretary of State that if His Lordship did not confirm the sentence of death passed on Tikendrajit and the Tongal, he would resign the office of Governor-General. This statement, if true, reveals a very serious state of things. It is hoped that the Viceroy will contradict it.

SAMAY.

The *Morning Post's* story about the Viceroy.

16. The *Hitavadi*, of the 22nd August, says that one cannot believe that Lord Lansdowne really did, as reported by the *Morning Post* newspaper, telegraph to the Secretary of State that he would resign his office if his decision regarding Tikendrajit and the Tongal was not confirmed. People think that the lives of Tikendrajit and the Tongal would have been spared if Lord Lansdowne had not sent that threatening telegram. The people generally expect justice and mercy of the ruler of this vast India. It is not easy to see why Lord Lansdowne insisted so strongly upon the execution of Tikendrajit and the Tongal.

HITAVADI, Aug. 22nd, 1891.

Lord Lansdowne's alleged telegram to the Secretary of State.

17. The *Sanjivani*, of the 22nd August, says that if the telegram published in the *Morning Post* be based on fact, then it is a serious thing indeed that the Viceroy of India should threaten the Secretary of State into confirming his final decision regarding Manipur Princes. But if the telegram has no basis in truth, then it is proper that the *Morning Post* should be dragged into a law court.

SANJIVANI, Aug. 22nd, 1891

The *Morning Post's* telegram.

18. The same paper thinks that the Government of India will place on the throne of Manipur some minor of the ruling family of that State, vesting all powers of administration in a military officer. The writer commends the good sense of the Government in not annexing the State. The administration and the charge of the minor ruler's education should be vested in a high-minded military officer. The stigma which has attached to the Government's name in the recent affairs will be entirely removed if it trains up the minor to become a model ruler, and then unconditionally makes over to him his State. This alone will clear the Government of all responsibility.

SANJIVANI.

The future of Manipur.

SANJIVANI, Aug. 22nd, 1891.

The execution of Tikendrajit and the Tongal General.

19. The same paper gives pictures of Tikendrajit and the Tongal General just before their execution, and makes the following remarks:—

It was hard to ascertain how many people came there to shed tears for Tikendrajit. The execution ground was thronged by a large number of people who stood in a circle round the scaffold. The Jubaraj walked with slow steps to the foot of the scaffold and stood there perfectly unmoved. He went up the scaffold without requiring assistance. The sight was enough to convince anybody that the Jubaraj did not fear death. A youth of thirty he was, through circumstances, going even at this early age to end his career on this earth. Just look at his picture; once look at it. At the time the portrait was taken, he had his feet tied with ropes, just as the feet of a wild beast are kept tied with ropes, and two armed Goorkhas, one on each side, were holding the ropes. The picture given is only a bust, and it shows that even in the presence of the gallows the marks of determination on that face had not disappeared.

The other picture is of the Tongal General—white-haired, loose-skinned, and without even the power of locomotion. It was great perversity, no doubt, on his part to raise his hands against the English. In prison he could not move about, and he was carried on men's shoulders to the execution ground, and was placed on the high platform of the scaffold. At five o'clock Tikendrajit and the Tongal were made to stand face to face, and the nooses were adjusted. The platforms were removed from under their feet at one and the same time, and both began to hang. Slight movements of the bodies were observed and life became extinct. The Naga and Manipuri men and women raised loud wailings. The earth was drenched with the tears of the relations of the Jubaraj. And the loud wailings of the female members of the Jubaraj's family made every one sad. The corpses were left hanging for an hour. At the end of that time, on the doctor's certificate that life was extinct, they were allowed to be removed to the river bank by the relatives of the deceased. The fire of the *chita* (funeral pile) consumed all the hopes of Manipur.

BANGAVASI, Aug. 22nd, 1891.

The Manipur affair.

20. The *Bangavasi*, of the 22nd August, has the following on the Manipur affair:—

The great Manipur trial has come to an end. The Viceroy in Council has confirmed the sentence of death passed upon Tikendrajit and the Tongal General. Both of them, therefore, have had to die by hanging. If what the *Morning Post* says be true, then it must be understood that the Jubaraj and the old Sènapati have had to die simply because of the *zid* of the Viceroy. The *Morning Post* says that the telegram it has published has been taken from the message sent by the Viceroy to the Secretary of State after His Excellency came to a final decision regarding the punishment to be inflicted on the Manipur prisoners. Various comments on the telegram have appeared in the press, but the writer for his own part refrains from making any remarks now.

The punishment of death inflicted upon Tikendrajit and the Tongal has not pleased the Indian public. Even a large portion of the Anglo-Indian community appears to be displeased at the sentence of death. With the exception of one or two staunch Anglo-Indian newspapers, nobody is observed to express delight at such a gloomy incident. Those staunch Anglo-Indian newspapers are saying that the whole Indian public have been pleased at the final decisions arrived at by Lord Lansdowne regarding the Manipur princes. This "Indian public" of some of the Anglo-Indian newspapers, of course, means only the Anglo-Indian public. They do not include the whole 30 crores of Indian people in this "Indian public" of theirs. But when other Anglo-Indian journals are expressing their displeasure at the terrible sentences passed by the Government, it cannot be said that even the whole Anglo-Indian community have been delighted at the punishment of death inflicted upon Tikendrajit and the Tongal. The opinions of the press in England have not yet been known. Certainly no English newspaper will, or ought to, form its judgment on the basis of the telegram sent to the *Times* newspaper. A separate telegram has also been sent to the *Daily News* of London, whose opinion every one is anxious to know. Most people think that the majority of the British press will protest against Lord Lansdowne's decision.

The Parliament has been prorogued, and will not sit again till the month of October; so there will be some de'ay before the Manipur question is

discussed there, and opinions are expressed on the action of Lord Lansdowne. No one can say what the opinion of Parliament will be after this lapse of time. But if the telegram published by the *Morning Post* be based on fact, then it can scarcely be supposed that Parliament will pass silently over the affair. That Lord Lansdowne will be blamed by the majority of the English press is almost certain. Some English newspapers are saying that Lord Lansdowne will leave India before December next. They also say that, notwithstanding Lord Lansdowne's statement at the United Service Club, that he will not give up the viceroyalty of India, His Excellency will have to leave India, and his successor will be Lord George Hamilton, the present first Lord of the Admiralty. If what these papers say be true, then Lord Lansdowne will have to leave this country at the time of the re-assembling of Parliament. And His Excellency will probably have to explain his administration of India. Perhaps Lord Cross and the Cabinet too will be placed in some difficulty owing to Lord Lansdowne. But for all this Tikendrajit and the Tongal will not come back to life, nor will the Bhagya-Lakshmi (goddess of fortune) of Manipur be propitious any more.

Raja Kula Chandra and the new Senapati, Angao Singh, have not been hanged; they have been sentenced to transportation for life. Parliament can, no doubt, if it wishes, modify the fate of these two persons. But whether it will do so or not cannot be said. The Manipur State will come under the supremacy of the English. Even if it is not annexed, a puppet will be placed on the throne, and all power will remain in the hands of the English Government, and a British officer will be the real ruler of the State. Manipur, which was all along independent, will thus come under the yoke of the English. Lord Lansdowne, as the supreme Lord of India and its first judge, has thus finally disposed of the Manipur case. But his decision has not obtained universal approbation: nay, it has not at all satisfied a single Indian. In fact, the Manipur affair has been full of error from beginning to end. The error made by Lord Lansdowne in sending Mr. Quinton to Manipur has reached its climax in the execution of Tikendrajit and the Tongal General. The final decision of Lord Lansdowne regarding Manipur and the Manipuris is also the climax of the erroneous course on which his Lordship had entered.

The refusal of both the Court of first instance and the Court of appeal to allow counsel to plead the cause of the accused deprived the Manipur princes of the common privileges enjoyed by the commonest of offenders. Such a trial cannot certainly obtain public approbation.

The petition submitted by Mr. Ghosh on behalf of the princes is based on sound reasoning from beginning to end. Mr. Ghosh has clearly explained his points by quoting law and precedent. He has distinctly shown that Manipur, so far as treaties concluded with that State by the English up to 1876 go, is not a dependent State, but stands on the footing of an Independent State. He has also shown, from the evidence before the Special Commission itself, that the English were the first to attack the Manipuris, and that the Manipur princes were on that account quite justified in self-defence in resisting and trying to repel the attack made by the English. The Court which tried them, having consisted of two military officers and one political officer only, was not a competent Court for the trial of a difficult case like that of the Manipur princes.

It has been also shown that the procedure adopted by the Commission was most irregular, and that Tikendrajit was not directly concerned in the murder of Quinton and others. Mr. Ghosh has blamed the Commission for not allowing the accused the services of counsel, and thus depriving them of the privilege of cross-examining the witnesses. In fact, Mr. Ghosh in his petition said everything that ought to have been said on behalf of Tikendrajit and the other accused. Any one reading the petition must admit that the trial before the Special Commission was throughout a failure of justice. The severe punishments inflicted upon Tikendrajit and others have been contrary to all justice. The writer then gives a translation of the introductory statements in Mr. Ghosh's petition.

21. The *Hindi Bangavasi*, of the 24th August, referring to the despatch of the Secretary of State on the Manipur affair, recently received, says that it comes too late, the affair having been completed before. HINDI BANGAVASI, Aug. 24th, 1891.

The Secretary of State's despatch on the Manipur affair.

HINDI BANGAVASI, Aug. 24th, 1891.

Lord Lansdowne's alleged declaration to the Secretary of State.

22. The same paper says that if Lord Lansdowne really threatened to resign his post in the event of his decision regarding Tikendrajit and the Tongal being set aside by the Secretary of State, there can be no doubt that the Secretary of State confirmed the decision simply on account of that threat. It is not easy to see why Lord Lansdowne insisted so strongly on the point.

GRAMVASI, Aug. 24th, 1891.

The execution of the Manipur princes.

23. The *Gramvasi*, of the 24th August, has the following on the execution of Tikendrajit and the Tongal General:—

The Special Commission which tried the Manipur princes sentenced all of them to death. But the Viceroy has, through kindness, rejected that sentence in the case of the Maharaja and Angasena. According to His Excellency, they were mere tools in the hands of Tikendrajit, and so they have not been hanged. It is enough that the lives of these poor fellows have been saved. Considering how the Manipur affair began, and how it has ended, even this much must be considered enough. But then the question arises, if the Maharaja and Angasena were mere tools in the hands of Tikendrajit, were they—mere tools as they were—guilty of so grave an offence that they have been punished with transportation and forfeiture of property? Inanimate tools cannot commit any offence, and are living tools not fit to receive any pity?

One is pained at heart even to think of the execution of Tikendrajit and the Tongal. The Tongal was old and infirm, and was suffering from illness since his imprisonment. He was so ill that he could not walk, and had to be carried on a stool to the place of execution. Alas, in an empire, where it is an offence to beat a diseased animal, an old man, almost dead, has been executed in this way! The Tongal was not thought fit to receive the amount of kindness which even cats and dogs receive in the empire of the Maharani. The old man was on the point of death, and why was not his execution postponed until he should have recovered from his illness and regained his power of locomotion?

Could not the Burra Lat (Governor-General) wait for those few days? Or it may be that those who were entrusted with the work of carrying out the sentence of death were not moved by kindness, even though they were the representatives of the kind-hearted Maharani. O! Mother Victoria, is it not the nursing of the sick your chief business in life? And yet an officer of yours has hanged a sick old man who had lost his power of locomotion! O! hero Tikendra, what shall we say of you? This is perhaps the first execution of a hero in the history of the world. There can be no doubt that Tikendra was a hero in the true sense of the word. The Government of India admitted this and therefore feared him. There was no evidence that he was an enemy of the Government. But unfortunately he was this time guilty of having waged war against the Queen. There is not sufficient evidence even to establish this point. For the learned barrister, Mr. Monomohan Ghosh, said on his behalf that he was not a subject of the Queen, and that there was no proof that Manipur was feudatory to British India, and that consequently he could not be tried under the British law on the charge of having waged war against the Queen. Besides, the trial of the princes was a farce, and none of those who conducted the trial had any knowledge of the law. The man who advocated the cause of the princes was a mere trader, and had no knowledge of the law. Under these circumstances, it was not proper to hang Tikendrajit. Moreover, the writer has doubts whether a man has any right to take away the life of another man. Tikendrajit's life would probably have been of much use to the world. If his death was determined upon, he should have been shot like a hero and not put to death in the ignominious way in which he has been executed.

Reference is then made to the *Morning Post's* statement that the Viceroy telegraphed to the Secretary of State saying that he would resign if the sentence of death passed on the Senapati and the Tongal was not confirmed, and the following remarks are made:—The writer cannot believe that the Viceroy will give evidence of so much weakness. He does not know what he should say if the statement should prove to be correct. There can be no doubt that the Manipur affair will be recorded in history as an indelible stain on the name of Lord Lansdowne.

24. The *Dainik-o-Samachar Chandrika*, of the 24th August, says that the *Morning Post* newspaper reports that Lord Lansdowne telegraphed to the Secretary of State that he would resign his office if his decision regarding Tikendrajit and the Tongal were not sanctioned. It is painful to think that a ruler of 300 millions of men should insist so strongly upon the execution of two men. The *Englishman* has contradicted the report. But people will not be satisfied so long as some high Government official or the Viceroy himself does not contradict it.

DAINIK-O-SAMACHAR CHANDRIKA, Aug. 24th, 1891.

Lord Lansdowne's alleged telegram to the Secretary of State.

II.—HOME ADMINISTRATION.

(*a*)—*Police.*

25. The *Burdwan Sanjivani*, of the 18th August, says that an officer of the Burdwan Police has recently told a gentleman that the writings of this paper against local the police were prompted by dishonest motives. That its writings should cause annoyance to police officers is natural. But having regard to the inefficiency of the town police and the feeling of insecurity caused by the prevalence of thefts, it has no option in the matter but to write in the way it is doing. The writer has no private purpose to serve by attacking the police, and as he has no enmity against it he cannot be said to be writing maliciously. This is also clear from the fact that he has neither attacked any individual officer nor given circulation to any false news.

BURDWAN SANJIVANI, Aug. 18th, 1891.

The Burdwan Police.

(*b*)—*Working of the Courts.*

26. The *Sakti*, of the 18th August, says that the holding of the sessions at very short intervals is greatly interfering with civil judicial work in the district of Dacca. The appeals from the Munsifs' Courts are as a rule sent to the files of the Subordinate Judges, who can hardly dispose them of working till late hours in the evening. The District Judge hears only appeals from the Subordinate Judge's decisions; but even these appeals are not disposed of in less than a year from the time of their institution. The public are therefore seriously inconvenienced.

SAKTI, Aug. 18th, 1891.

The administration of civil justice in the Dacca district.

27. The same paper says that though the Anglo-Indians are always found to dwell upon the unsuitability of the jury system to this country, yet whenever, through disagreement between Judge and Jury or Judge and Assessors, any case is sent up to the High Court for final order, that Court is invariably found to uphold the decision of the Jury or Assessors. Lately a case of a squabble between some soldiers and the police having occurred in Ahmednugger, the presiding Judge and the Assessors differed as to which party were to blame, and the matter having been referred to the High Court, the verdict of the Assessors was upheld.

SAKTI.

Jury trial.

28. The same paper knows that it is contempt of court to make any remarks on a case while it is *subjudice*. But it did not know that it is contempt of court to criticise the policy of Government in connection with any such case.

SAKTI.

Mr. Pugh and the *Indian Mirror*.

The writer then refers to the *Indian Mirror* affair in the High Court, and asks under whose order Mr. Pugh was going to prosecute that journal. Neither the Viceroy nor the Lieutenant-Governor was in town, and yet Mr. Pugh appeared against that paper the very day after that on which the article objected to was published. Mr. Pugh had not then certainly obtained the permission of the Viceroy to prosecute. And why did not Mr. Pugh bring a similar charge against the *Statesman*, which is as severely criticising the action of Government as the *Indian Mirror*? Is it because the editor of the *Statesman* is an Englishman and the editor of the *Mirror* is a native that Mr. Pugh made this difference?

29. The *Prithivi*, of the 19th August, gives an account of the proceedings in the *Bangavasi* case, and says that probably the Chief Justice himself will try this momentous case.

PRITHIVI, Aug. 19th, 18.[1]

The *Bangavasi* case.

He is a noble-minded man; we hope, therefore, that he will do justice in the case.

NAVAYUGA, Aug. 20th, 1891.

The case of the *Indian Mirror* in the High Court.

30. The *Navayuga*, of the 20th August, is glad that the application made by Mr. Pugh against the "fearless" editor of the *Indian Mirror* has been dismissed. The *Indian Mirror's* references to the *Bangavasi* case did not amount to contempt of court. It seems that papers conducted by the natives of this country have incurred the displeasure of the English. On the day in question Mr. Pugh gave proof of thoughtlessness.

SAMVAD PURNA CHANDRODAYA, Aug. 20th, 1891.

The *Bangavasi* case.

31. The *Samvad Purna Chandrodaya*, of the 20th August, hopes that the *Bangavasi* will be proved innocent of the charges which have been brought against it.

SANJIVANI, Aug. 22nd, 1891.

Babu Hara Kumar Dass, First Munsif of Bajitpore, in the Mymensingh district.

32. The *Sanjivani*, of the 22nd August, says that Babu Hara Kumar Das, the First Munsif of Bajitpore in Mymensingh, conducts himself in a high-handed manner. He also behaves very rudely and insultingly towards the amla and witnesses.

BANGAVASI, Aug. 22nd, 1891.

The *Indian Mirror* affair.

33. The *Bangavasi*, of the 22nd August, is of opinion that the *Indian Mirror*, in following the example of some Anglo-Indian journals in criticising the policy of Government in the *Bangavasi* case, committed no contempt of court.

DAINIK-O-SAMACHAR CHANDRIKA, Aug. 24th, 1891.

The *Bangavasi* case.

34. The *Dainik-o-Samachar Chandrika*, of the 24th August, gives an account of the Saturday's proceedings in the *Bangavasi* case in the High Court.

DAINIK-O-SAMACHAR CHANDRIKA, Aug. 25th, 1891.

Some remarks in connection with the *Bangavasi* case.

35. The *Dainik-o-Samachar Chandrika*, of the 25th August, has the following regarding the *Bangavasi* case:—

(1) The trial ended yesterday, but the result is not favourable. Seven of the jurors came to the verdict of not guilty, and two to that of guilty. Still the Judge did not acquit the accused. The case will be re-tried with a fresh jury after the Puja. The accused have been released on bail. The trial has astonished people.

(2) In the course of his address on Saturday, Mr. Jackson, Counsel for the *Bangavasi*, regretted that Babu Chunder Nath Bose, Government Translator, appeared to tell the truth in cross-examination with great reluctance and fear. It was simply fear of Government which influenced the witness. It is hoped Government will consider if Mr. Jackson's remarks were not reasonable. The Lieutenant-Governor's Chief Secretary, Sir John Edgar, has taken a general power-of-attorney in this case, and it is hoped that he will take notice of everything said in connection with the case.

(3) Mr. Evans is a Barrister of the High Court, and has a large practice. He earns much money. He is engaged in big cases by the Bengalis. Mr. Evans conducted the *Bangavasi* case on behalf of Government. The Counsel for the *Bangavasi* said that Mr. Evans did not conduct the prosecution with that calmness with which prosecutions on behalf of Government are conducted. Mr. Evans delivered his address with great excitement. It is for the Vakils, Barristers, and the Attorneys of the High Court to consider whether this was right conduct on the part of Mr. Evans. It is not our province, and we need not say anything.

(c)—Jails.

HINDI BANGAVASI, Aug. 24th, 1891.

Female convicts in the Andamans.

36. The *Hindi Bangavasi*, of the 24th August, cannot approve of the proposal that women who have been sentenced to undergo imprisonment for seven years and more, and are besides fit to be wives, will be sent to the Andamans where they will be allowed to choose husbands for themselves. Many of these women will return to this country when their term of imprisonment will have been over, and they and their husbands will then have to feel the bitterness of separation.

(d)—Education.

NAVAYUGA, Aug. 20th, 1891.

Babu Pratap Chandra Majumdar and moral education.

37. The *Navayuga*, of the 20th August, says that apostle Pratap Chandra Majumdar, who is an intimate friend of Sir Alfred Croft, has become extremely anxious for the moral instruction of boys. At a meeting held on the

13th August in the Calcutta Sanskrit College, he has been entrusted with the moral education branch of the High Education Association which was formed on that day. This year's census shows an increase of 19,914 in the number of prostitutes in the town above the age of 15, and the writer knows that the students of schools and colleges are in the habit of visiting most of these prostitutes. Besides, unnatural offence is on the increase among the students. Again, Brahmo youths, if not those belonging to the sect to which Pratap Babu belongs, at least those belonging to other sects, are becoming greater and greater experts in courtship, kissing other people's wives from holy motives, and in indulging in new amours every day with young ladies. Babu Pratap Chandra is now called upon to reform these youths. The writer is sure that Pratap Babu himself does not possess such force of character and moral power as can enable him to do any benefit to these youths. If he wants to reform them by making them read good books, why, they can do that themselves. The writer does not think that the cause of moral education was ever furthered by the formation of meetings and associations. Nothing will, therefore, come of this new method of teaching morality.

Reform of the Education Department.

38. The *Samay*, of the 21st August, has the following on the reform of the Education Department :— SAMAY, Aug. 21st, 1891.

A correspondent of this paper wrote as follows in its issue of the 17th July last :—" You (editor) say that the nepotism of the Inspectors of Schools has proved ruinous to Bengali literature, but whom do you take for the relatives of Messrs. Bellett and Martin?" It is true that Mr. Bellett does not prepare the list of text-books himself. But those to whom this work is entrusted by him are guilty of favouritism and nepotism. Certainly Mr. Bellett is responsible for the shortcomings of his assistants. He may remove the defects connected with the present system of preparing lists of text-books by changing his men every year and requiring the work of selection to be secretly done.

As regards Dr. Martin, a Dacca paper said some time ago that everybody in the office of the Inspector, with the exception of his dafturi, has become an author. It was said that even inferior writers amassed large sums of money through Dr. Martin's patronage. Can the correspondent deny all this? There was a time when Babu Bhudeb Mukerji was an Inspector of Schools and a great favourite with the Director of Public Instruction. He made much money by writing his *Prakritik Bhugol*, and got it introduced as a text-book in the schools. But with the loss of his power the sale of his book has all but ceased. Similarly, an as ordinary clerk in the office of the Director of Public Instruction, Rai Radhika Prasanna Mukerji, wrote many inferior books, full of mistakes, such as *Svasthya Raksha* and *Bhubidya*, and got them introduced into the schools in preference to better books. This remark applies also to books written by Babu Dina Nath Sen and others. It is hoped that the authorities will put an end to these irregularities.

A circular of Sir Alfred Croft's.

39. The *Sanjivani*, of the 22nd August, says that while the British Parliament is going to pass a Free Education Bill, the Director of Public Instruction in Bengal is making harder and harder rules for the collection fees of schoool-boys. A circular has recently been issued by Sir Alfred Croft to the effect that no school or pathsala under a District Board shall contain more than five per cent. free students. including Government stipendiaries. School authorities will have to apply to the District Board, and the District Board to the Inspector of Schools for permission to admit a free student. It now remains to see whether the District Boards will protest against the Director's circular. This circular brings out in vivid relief the contrast between the educational policies followed in the two countries. SANJIVANI, Aug. 22nd, 1891.

A female technical school for Hindu women in Calcutta.

40. The same paper proposes the establishment in Calcutta of a technical school similar to the one which has been established in Bombay for the technical education of women. The establishment of such a school in Calcutta will be a great help to poor Hindu widows, inasmuch as it will place within their reach the knowledge of many useful arts, the acquisition of which will enable them to earn their livelihood. The writer regrets that Hindu women have given up their old habits of industry and are getting more and more luxurious every day. SANJIVANI.

(e)—Local Self-Government and Municipal Administration.

SAMAY, Aug. 21st, 1891.

41. The *Samay*, of the 21st August, says that as the time of the Vice-Chairman of the Calcutta Municipality is wholly taken up with deciding appeals against the assessments made under the new Act, the General Committee of the Municipality has sanctioned the appointment for six months of an Assistant to the Chairman on Rs. 500 a month. The writer objects to this appointment, for it is often seen that temporary appointments of this nature become permanent in the end. In his opinion the Commissioners should have been entrusted with the task of disposing of appeals in their respective wards. It is hoped that, on reconsideration, they will abolish the new post.

A new post in the Calcutta Municipality.

HITAVADI, Aug. 22nd, 1891.

42. The *Hitavadi*, of the 22nd August, says that there can be no doubt that want of pure drinking water is a chief cause of the prevalence of diseases in the villages; and it is to be regretted that the mofussil municipalities are not so much concerned about the supply of pure drinking water and satisfactory drainage as they are about the lighting and improvement of roads.

Sanitation in the mofussil municipalities.

The Sanitary Commissioner has stated in his report that most municipalities do not properly attend to the improvement of the health of the areas within their respective jurisdictions. This reflects no credit on the municipalities. Unless the municipalities attend to the health of their respective areas, Government will be compelled to interfere with their freedom.

SANJIVANI, Aug. 22nd, 1891.

43. The *Sanjivani*, of the 22nd August, says that the Bogra Municipality has removed all lanterns placed near the houses of the poor rate-payers, and placed them near the houses of the Vice-Chairman and the Commissioners. The house and latrine rates of many rate-payers have been reduced and the deficit made up by adding to the rates payable by poorer rate-payers.

The Bogra Municipality.

SOM PRAKASH, Aug. 24th, 1891.

44. The *Som Prakash*, of the 24th August, is sorry to learn that the Lieutenant-Governor has refused to accept the address of welcome which the Dacca Municipality was willing to present to him. The writer cannot account for His Honour's refusal.

The Lieutenant-Governor and the Dacca Municipality.

SOM PRAKASH.

45. The same paper says that the native quarter of the town of Calcutta is in an extremely miserable condition. Some of the roads in that quarter, viz., Chitpore Road, Cotton Street, Nimtola Ghât Street, Muktaram Babu's Street, &c., become impassable during the rains. The footpaths also become impassable. The footpaths are repaired at the interval of three years; and as the repair is done with old rubbish, its effects do not last long. The drainage system of the town is also very imperfect, water accumulating in the street even after an ordinary shower of rain. The municipal authorities should pay particular attention to the condition of the drains.

The Calcutta Municipality.

GRAMVASI, Aug 24th, 1891.

46. The Bali correspondent of the *Gramvasi*, of the 24th August, says that roads in the Bali Municipality are in an extremely miserable condition. When applied to to repair them, the authorities plead want of funds. But the rates of the taxes have been increased in many instances and even a labourer earning Rs. 6 has to pay a rate for his hut.

The Bali Municipality,

(f)—Questions affecting the land.

DAINIK-O-SAMACHAR CHANDRIKA, Aug. 24th, 1891.

47. The *Dainik-o-Samachar Chandrika*, of the 24th August, says that Sir William Plowden was the first to propose the establishment of agricultural banks in India. Sir William Wedderburn too tried hard for the establishment of such banks, and now Lord Wenlock has expressed a desire to establish such banks. But such banks cannot be established, at any rate, they cannot be a success without direct help from Government. Such banks should be conducted according to the native system. They are needed in Bengal as in other provinces.

Agricultural banks.

(g).—Railways and communications including canals and irrigation.

48. The *Burdwan Sanjivani*, of the 18th August, says that there are many small rivers in the district of Burdwan. These rivers were once navigable and served the important purpose of draining the villages of their superfluous water. But they have silted up for a long time, and no streams now run therein. As a consequence, the villages in the district thave become water-logged and hotbeds of malaria. The re-excavation of these rivulets has become necessary in the interest of both sanitation and agriculture. It was probably with this object that Government once ordered the survey of the river Gangur, but nothing has since been heard of in the matter. The ryots once made an attempt to carry the water of the Eden Canal through the Gangur and spent lots of money for the purpose. If then the rivers Gangur, Behula and Kananadi are opened up, and the water of the Eden Canal is made to run throgh them, the ryots will be greatly benefited. It is hoped that the Lieutenant-Governor will look to the matter and order the re-excavation of the above-named rivulets. Fear of expenditure should not prevent Government from undertaking this urgent measure of reform.

BURDWAN SANJIVANI, Aug. 18th, 1891.

Re-excavation of certain rivers in the district of Burdwan.

49. A correspondent of the *Samay*, of the 21st August, says that the road leading to Bolpur, to the north of Rajatpur, in the district of Birbhum, is in an extremely miserable condition. During the rains it becomes impassable for mire. The road from Rajatpur to Bolpur is about 2 miles long and is crossed by a watercourse. The people have for a long time prayed for the repair of the road and the construction of a culvert over the watercourse, but up to this time nobody has paid any heed to this prayer.

SAMAY. Aug. 21st, 1891.

The Rajatpur-Bolpur road in the district of Birbhum.

50. The *Hitavadi*, of the 22nd August, complains that the road from the Pandua station to Belun is full of mud and out of repair. The inconvenience of the many passengers who walk along that road cannot be realized by one who has not seen it. The District Board does not attend to the matter.

HITAVADI, Aug. 22nd, 1891.

The road from the Pandua station to Belun.

51. A correspondent of the *Gramvasi*, of the 24th August, says that the road from Howrah to Jagatballabhpur is in an extremely miserable condition. The portion of the road from Jhanpardah to Bargechia is pucca, but it has become impassable for want of repair.

GRAMVASI, Aug. 24th, 1891.

The Howrah-Jogatballabhpur road.

(h)—General.

52. The *Hitakari*, of the 4th August, referring to the rumour that the Meherpur sub-division will be amalgamated with Chuadanga, says that the amalgamation will be no bad thing.

HITAKARI, Aug. 4th, 1891.

Amalgamation of Meherpur and Chuadanga-

53. The *Burdwan Sanjivani*, of the 18th August, has the following on the *Bangavasi* case :—

BURDWAN SANJIVANI, Aug. 18th, 1891.

The *Bangavasi* case.

Though the writer is very sorry for the present peril of the *Bangavasi*, still it is his earnest desire that the case against it may be carried to the end in order that the real meaning of section 124A. may be determined. There was much opposition at the time when Mr. Stephen introduced the section in question into the Penal Code. The interpretation which he put upon the section, however, silenced all opposition. Since then the section has remained a dead-letter, and no case has been brought under it, even though there has been much writing against Government in the English and Bengali papers. On the present occasion, eminent barristers will be engaged on both sides, and the law on the subject will be discussed threadbare. After hearing the arguments adduced on both sides, the able Judge will determine the true meaning of the law. The question, to what extent is freedom enjoyed by the press in this country, will be decided in this case. The danger of the *Bangavasi* will serve as a lesson to many.

54. THE *Sakti*, of the 18th August, says that, though there is no provision in the law for accepting bail in cases under section 124A of the Penal Code, yet the Chief Justice granted bail to the accused in the *Bangavasi* case. The Advocate-General, Sir

SAKTI, Aug. 18th, 1891.

The *Bangavasi* case.

Charles Paul, said a good deal against the granting of bail, but the Chief Justice, either from kindness, or moved by the majesty of the law, or considering Sir Charles's arguments to be groundless, released the accused on bail. Surely the Government will not be sorry at this. Government may be displeased—nay angry—with the paper, but it will not transgress the limits of justice in order to harass or punish it at its pleasure. From this good motive Government has taken shelter in a court of justice, so that no innocent person may be unnecessarily harassed. It is this feature of the English rule that has made us, Indians, so partial to it.

It is known to God alone what the result of the trial will be. Till the end of the trial the people connected with the *Bangavasi* will have to spend their days in great anxiety; but it is no use thinking of that. There is no averting fate: its course is insurmountable and unobstructible. It was under the influence of fate that the Maharaja of Manipur came to be deposed and was banished from his country. It was under the influence of fate that Mr. Quinton went at the head of an expedition to Manipur and was killed there with his followers. It is under the influence of fate that Manipur has been laid waste, Tikendrajit has been hanged, and Maharaja Kulachandra has been sentenced to transportation. What power is there in the *Bangavasi*, which is smaller than the small, that it should overcome fate? Peace can be had only by relying on fate. And this is the course which should be adopted by everybody, from the King downwards. And for a subject, dependent people to hope for peace in any other way than by relying on fate is hoping against hope. It is true the Government has made every arrangement for securing justice to the *Bangavasi*, but that justice must be had at a great expense. Sir Charles Paul will have to be matched by an equally talented Barrister on the side of the *Bangavasi*, and it is easy to guess that that will be a matter of no small expense. The *Bangavasi*, though it is supported by some twenty or twenty-five thousand subscribers, is yet now before the public, begging for help. It is hoped the kind-hearted Hindu community will come forward to the help of the *Bangavasi*. If the danger had befallen any other paper than the *Bangavasi*, it would have been impossible for it to secure justice at so great a cost.

HINDU RANJIKA, Aug. 19th, 1891.

55. THE *Hindu Ranjika*, of the 19th August, says that the *Bangavasi* is now acting as the organ of Hinduism. Whether or no the articles in the *Bangavasi* reveal real sedition is a question which it is for a law court to decide. But this is certain, that at the time of the Consent Bill agitation many Hindus and Mussulmans were afraid of "loss of religion," and that there was a sort of excited feeling that if a prayer were made to Government, Government would grant that prayer. It was a matter of course that when everybody had his feeling so much excited, the mouthpiece of all of them—the *Bangavasi*—should be more excited. And if the *Bangavasi* made use of any improper language in that state of excitement, a slight rebuke administered by any officer of Government—to say nothing of a Secretary to Government—would have brought about a change in its tone. To the mighty English Government the *Bangavasi* is smaller than even the small, and to set in motion, for its punishment, a section of the Penal Code which was never set in motion before is the same as firing upon a crow.

The *Bangavasi* prosecution.

SUDHAKAR, Aug. 21st, 1891.

56. THE *Sudhákar*, of the 21st August, has the following regarding the *Bangavasi* case:—

People are expressing various opinions on the *Bangavasi* prosecution. But we have been charmed by the liberality and excellence of British policy as manifested in this prosecution. If a newspaper had been charged in Russia with the same grave offence as that with which the *Bangavasi* has been charged, the conductors of the paper would certainly have been banished to Siberia, or would have lost their lives at the hands of the executioner. And if the offence had been committed in any other country of Europe, the offender would have been severely punished. But the English Government has, in deference to its own laws, sued the *Bangavasi*, as an ordinary complainant would do, before a court of justice. The case is being conducted with great care on behalf of the Government. And the *Bangavasi* has been given every advantage in making a defence. It is great good fortune that the case will be tried in the highest court in the land, and by the Chief Justice and a competent jury. There is

The *Bangavasi* prosecution.

nothing to be said, therefore, in respect of the trial. It is not the intention of Government unnecessarily to harass the *Bangavasi*. And if the *Bangavasi* is proved guilty in the eye of the law, then there will be no help in the matter. Of course, no objection can be raised to the trial, as it is taking place in the highest court of justice in the land, above which there is no court on this earth where justice can be had. Besides, the High Court is deservedly an object of people's confidence. It would be highly improper to look angrily at a trial which will take place before such a court and before such a Judge and jury. But there can be no doubt that the *Bangavasi* has been seriously endangered, and that, on the other hand, a gun is about to be fired on only a crow. Just look at the difference between the most powerful British Government and the *Bangavasi* which is smaller than the small. The difference is as great as that between the earth and the sky. The writer is sorry at the danger of the *Bangavasi*, and hopes that the public will respond to its call for pecuniary help.

The prosecution of the *Bangavasi*.

57. The *Banganivasi*, of the 21st August, in reviewing the part of the year 1891 which has already elapsed, thus speaks of the prosecution of the *Bangavasi*:— BANGANIVASI, Aug. 21st, 1891.

The mighty English Government itself is the complainant, and the insignificant *Bangavasi* newspaper is the defendant. This case is no common affair, and it is an unprecedented spectacle in India. Every one therefore is on the tiptoe of expectation.

The proceedings against the *Indian Mirror*.

58. The *Prakriti* (a new paper), of the 22nd August, referring to the proceedings instituted by Mr. Pugh against the *Indian Mirror* newspaper in the Calcutta High Court, says that it is both grieved and astonished at this attitude of Government towards the native press. Has the Lieutenant-Governor lost his wits with increasing years? Every newspaper has the right to comment on any action of Government whatever, and it argues narrowness of mind to harass any paper for doing it. Every newspaper has expressed its opinion on the prosecution of the *Bangavasi*. Are all of them, in the opinion of Mr. Pugh, guilty of contempt of court? By the proceedings instituted against the *Mirror*, Government has probably become more unpopular with the people. PRAKRITI, Aug. 22nd, 1891.

The opium revenue.

59. The same paper says that the sovereign's duty is a very sacred thing, and that duty is neglected whenever the sovereign refuses to maintain the people in a fatherly spirit. It is neglect of this duty that leads to revolutions in States. The sovereign who, though aware of all this, refuses to please his subjects is destined to witness the ruin of his State sooner or later. PRAKRITI.

The English are the sovereign of India. It is not to be expected that the English who have come to rule this country across a wide waste of waters will rule it in a purely philanthropic spirit. The writer knows that the English are ruling India in order to enrich England. But there should be a limit to the collection of money in India for the purpose of filling England's pocket.

The English Government derives a revenue from the sale of opium in India and China. But opium is far more noxious than spirituous liquor—nay, than snake-poison itself. Is it possible to sufficiently condemn the sovereign who makes his subjects suffer from the deleterious effects of this poison?

Opium does not do so much harm in England as in India, for in the former country it is sold only for medicinal purposes.

There can be no doubt that it is indispensable to put a stop to this improper trade in opium. Opium is destroying the bone and marrow of the country. And it is Government which is entirely responsible for the present extensive use of this drug.

Opium has not injured India alone. It has converted China too into a cremation ground. The English Government made war with China in order to compel that country to take opium from English merchants. In 1881 the Grand Secretary and Viceroy of China, Lee Hung Chang, wrote that though the arbitrament of war had compelled the Chinese Government to admit opium into China, that war should be looked upon as a standing protest against that illegal levy of revenue. Mr. Wolff bears testimony to the disastrous effects of

the forcible sale of opium in China. He says that the streets of China are full of opium-shops frequented by old and young, and that numberless prostitutes connected with these shops exhibit dreadful immorality.

The unrestrained sale of opium is ruining families, causing premature deaths, reducing men to inertness and prompting people to suicide.

The opium revenue cannot be relied upon as a secure one. For, as soon as China obtains the help of a European power, it will refuse to admit opium.

It is superfluous to say that there is no force in the Government's contention that while the abolition of the opium trade will not prevent the use of opium, it will compel people to adopt dishonest means for obtaining a supply of it. It was the English who first taught Indians to use opium.

Indians should join the anti-opium party in England, and strongly protest against the trade in opium.

SOM PRAKASH, Aug. 24th, 1891.

Babu Bankim Chandra Chatterjee.

60. A correspondent of the *Som Prakash*, of the 24th August, says that the Subordinate Executive Service is daily improving. Its members are hardworking, able, and men of character. Sir Steuart Bayley proposed to appoint some members of this service to District Magistrateships. Now Babu Bankim Chandra Chatterjee is a very able officer, and has a thorough knowledge of every branch of executive work. Sir Charles Elliott is asked to appoint a few experienced Native officers like him to District Magistrateships without paying heed to the selfish protests of Anglo-Indians and Anglo-Indian editors.

SOM PRAKASH.

A pension question.

61. The same paper is sorry that the two passed students of the apprentice class of the Sibpur Engineering College, whom the Government of India has promised to give appointments in the Upper Subordinate Engineering Department, will not get pension. What is the good of displaying this niggardliness?

SOM PRAKASH.

Babu Aghor Nath Chatterji's appointment to the Special Sub-registrarship of Manbhum.

62. The same paper is glad to learn that Babu Aghor Nath Chatterji, a son-in-law of the late Pandit Isvara Chandra Vidyasagar, has been appointed Special Sub-Registrar of Manbhum in place of Babu Ganganand Mukerji deceased. Aghor Babu is able and well spoken of. The appointment shows that Sir Charles Elliott appreciates merit. The deceased pandit, too, is in a manner honoured by Sir Charles by the making of this appointment.

III.—LEGISLATIVE.

KASIPUR NIVASI, Aug. 15th, 1891.

The agitation against the Consent Act.

63. The *Kasipurnivasi*, of the 15th August, refers to Mr. Pincott's letter to the *Bali Sadharani Sabha*, and says that by carrying the agitation against the Consent Act to England at the instance of Mr. Pincott, Raja Peari Mohan and others of the above Sabha, have acted like true Hindus. This paper has full sympathy with its action.

SARASWAT PATRA, Aug. 15th, 1891.

The proposed butwara law.

64. The *Saraswat Patra*, of the 15th August, views with favour the intention of Government to pass a butwara law with the view of facilitating the partition of zemindaris among co-sharers. Such a law is calculated to be particularly beneficial to ryots and conducive to the improvement of the land. But whether it will be productive of good or evil will depend entirely on the shape which will be given to it. It is said that the proposed law will contain a provision authorizing courts to sell off an estate, regarding which there is a quarrel among co-sharers, and distributing the proceeds of the sale among the co-sharers.

SAHACHAR, Aug. 19th, 1891.

Sanitary legislation.

65. The *Sahachar*, of the 19th August, says that it has been ascertained that the drinking of impure water is one of the chief causes of cholera. It is therefore desirable that all over the country tanks should be set apart for the supply of drinking water. There are now punchayets everywhere, and they should be empowered to set apart tanks for this purpose. The legislature should also move in the interest of sanitation and make rules regulating the construction of dwelling houses in the mofussil. Of course the building regulations which are in force in Calcutta cannot apply to the mofussil. Nevertheless, rules requiring the

construction of houses at a distance from privies, cess-pools, &c., may be enforced there without causing any hardship to the people. The sense of the people has been roused in the matter of sanitation, but their habitual indolence and indifference prevent them from actively exerting themselves in the matter. The legislature should therefore step in.

Sir Romesh Chunder Mitter's resignation of his seat in the Supreme Legislative Council.

66. The *Sanjivani*, of the 22nd August, says that the sorrow of the people at the resignation by Sir Romesh Chunder Mitter of his seat in the Legislative Council has been equal to the pleasure they derived at his appointment to the Council. By calm judgment, learning, and wisdom Sir Romesh Chunder was quite fitted for the post of an Additional Member of the Viceroy's Council. Can a worthy successor of Sir Romesh Chunder be found ? SANJIVANI, Aug. 22nd, 1891.

The Ranaghat case under the Consent Act.

67. Referring to the Ranaghat case under the Consent Act, the *Bangavasi*, of the 22nd August, says that if the report of the case published by the *Amrita Bazar Patrika* be the true version of the story, then Sir John Edgar must admit himself beaten in argument. He must then admit that there has been oppression under the Consent Act. BANGAVASI, Aug. 22nd, 1891.

The Madras Small Cause Courts Bill.

68. The *Som Prakash*, of the 24th August, says that, having regard to the amount of opposition caused by the Madras Small Cause Courts Bill, the authorities will give proof of good sense by abandoning it. As the provisions of the proposed law can be extended to any province in the empire at the pleasure of the Governor-General, it is likely to do harm also to Calcutta and Bombay. The proposed law means to transfer cases valued up to Rs. 10,000 to the Small Cause Courts. This change will not be of any advantage to suitors. The cost of litigation will not be smaller, whilst the cases will be tried by inferior men. Government should try to reduce the cost of litigation. SOM PRAKASH, Aug. 24th, 1891.

The Ranaghat case under the Consent Act.

69. The same paper refers to the Bengal Government's letter on the Ranaghat case under the Consent Act, and remarks as follows:— SOM PRAKASH.

Government says that under the old Act, the police would have investigated the case, but no such thing is possible under the new Act. This may be true. But the public in this country were not opposed to the amendment of the law on this line. They objected to the law on the ground that it created new difficulties for them. Again, it is said that if the appearance of catamenia had been fixed as the age of consent, personal examination would have been necessary in this case. This is not wholly true. Everything depends on the way in which a case is tried by a Magistrate, and there will be no danger if all cases are disposed of in the way in which the present case has been disposed of. The assurance given by Government in this case has given satisfaction to the writer. This incident shows that apprehensions about the institution of false cases are not groundless. Again, the circular of the Government of India bearing on this Act is due to criticisms in the press. May innocent people be acquitted in all cases like Kamil!

The vacancy in the Viceregal Council.

70. The *Gramvasi*, of the 24th August, is sorry to hear that the Hon'ble Sir Romesh Chunder Mitter has resigned his seat in the Council of the Viceroy, and hopes that the vacant seat will be given to Dr. Rashbihari Ghosh. GRAMVASI, Aug. 24th, 1891.

IV.—NATIVE STATES.

Sale of beef in Independent Tipperah.

71. One Mendi Ali, writing in the *Sudhakar*, of the 14th August, says that the present *naib* of the Jorekaran cutcherry in Moulavi Siber Bazar, within the jurisdiction of chakla Rosanabad, in the zemindari of the Maharaja of Independent Tipperah, recently fined the meat-sellers of the bazar for selling cow's flesh, although they have been in the practice of selling it from time immemorial and in the same bazar. The *naib* has also taken bonds for Rs. 100 from every one of them binding them not to sell cow's flesh in future. The *naib* is a Mussulman, and his action is on that account all the more inexplicable. SUDHAKAR, Aug. 14th, 1891.

The press in the Native States.

72. The *Dainik-o-Samachar Chandrika*, of the 16th August, refers to Lord Lansdowne's circular regarding the press in the Native States, and says that under that circular DAINIK-O-SAMACHAR CHANDRIKA, Aug. 16th, 1891.

the *Prajahitaishi* of Chhattisgarh in the Central Provinces has already been killed by the Political Agent. The *Prajahitaishi* intends to appeal to the Viceroy. But when the life of the native press in British India itself is being threatened, what of newspapers published in the Native States? The time is a very hard one for the press, and many newspapers are contemplating an honourable disappearance. Will the British nation in England be pleased at this?

V.—Prospects of the crops and condition of the people.

HITAKARI, Aug. 14th, 1891.

Drought in the Nuddea district.

73. The *Hitakari*, of the 14th August, says that drought prevails in the district of Nuddea. The *aman* crops sown by the peasants have been all but destroyed. Scarcity is sure to be felt by the people of Kumarkhali and the neighbouring places.

PRATIKAR, Aug. 14th, 1891.

Condition of the Bengal peasantry.

74. The *Pratikar*, of the 14th August, contrasts the condition of the Bengal peasantry as it was twenty-five years ago with what it is now, and assigns the following reasons for their present miserable condition:—

(1) Irregularity of the rains.
(2) Floods.
(3) The stringency of the rent laws.
(4) The exaction of *mahajans* or money-lenders.

The writer thinks that the second cause can be easily removed by zemindars taking greater interest in the welfare of their ryots and constructing the necessary embankments in their zemindaris.

DAINIK-O-SAMACHAR CHANDRIKA, Aug. 16th, 1891.

England and Russia in respect of famine policy.

75. The *Dainik-o-Samachar Chandrika*, of the 16th August, says that in consequence of famine in Russia, the Czar has prohibited the export of all food stuff from his country, and every effort is being made to relieve the distress of the people. It is hoped the English Government will, in its famine policy, beat down the Government of the Czar. For neither in wealth, nor in wisdom, nor in kindness, nor in liberality are the English rulers of India inferior to the ruler of Russia.

VI.—Miscellaneous.

HITAKARI. Aug. 4th, 1891.

The Lieutenant-Governor's visit to Kushtea.

76. The *Hitakari*, of the 4th August, has long looked forward eagerly to the Lieutenant-Governor's visit to Kushtea—a visit, which would enable the writer to inform His Honour of the many grievances of Kushtea which could not be thought of without shedding tears, and of which His Honour was likely to hear little from the small body of men who would press round him coveting the honour of his recognition. Did those people think of the sufferings of three-fourths of the inhabitants of Kushtea as well as of the domestic animals during floods? Did they reflect upon the want of female education and upon the want of a technical school while many half-educated young people have to pass their lives in misery and without employment? It may be objected that these are things which require much money, but advice is all that is wanted of the Lieutenant-Governor. Improvement is also needed in the health of the town and an increase in the number of trains. The real story which Kushtea has to tell is the tears of its poor. Khustea is very fortunate in being honoured with the Lieutenant-Governor's visit. It is certainly the duty of the people of Kushtea to welcome His Honour with joy, and they have done so, so far as in them lay. The *Hitakari* presents before His Honour throngs of the poor of Kushtea afflicted by floods and shedding tears and singing plaintive songs. His Honour is kindhearted, is an advocate of education, and is without pride of office, and the writer does not think it improbable that the grievances mentioned may be removed by His Honour.

Sir Charles Elliott is strong of body and without pride and ostentation. He freely talked with many.

SUDHAKAR Aug. 14th, 1891.

The mohurrum.

77. The *Sudhakar*, of the 14th August, in a long article regrets that the Mahomedans of the present day should make the mohurrum an occasion for indulging in festivities and merriments.

78. The *Saraswat Patra*, of the 15th August, says that the *Englishman* has contradicted the statement made in an English paper in England that in Orissa people worship images of Victoria. But the writer does not see anything strange in such a worship by the Hindus who look upon their sovereign as a god. And when this sovereign is no other than the goddess-like and kind-hearted mother Victoria herself, it is no wonder that they should actually worship her image. In plain language, though the Hindus do not actually worship the image of Victoria, it is not easy for an alien to understand the sort of worship they mentally offer to her, whose name reminds them of Sítá, and by calling whom mother they feel a sort of peace in their mind, and feel themselves glorified. It will require diving into the inmost depths of a Hindu's heart to understand the greatness of that worship.

"Victoria Puja."

SARSAWAT PATRA, Aug. 15th, 1891.

79. The *Kasipur Nivasi*, of the 15th August, opens with a poem welcoming the Lieutenant-Governor to Burrisal.

The Lieutenant-Governor's visit to Burrisal.

KASIPUR NIVASI, July 15th, 1891.

80. The *Dainik-o-Samachar Chandrika*, of the 16th August, says that if the news published by the *Lucknow Advocate* to the effect that a disturbance is likely to take place in the city of Muttra owing to that Christian Missionaries of the place having bought up a piece of land for building a church near a Hindu temple, has any foundation in fact, then the matter is very serious indeed. It is true that, during the Mahomedan rule, musjids were in several places constructed near Hindu temples, but the English rulers never, up to the present time, allowed any church to be built near a Hindu temple. It can hardly be believed that this long established policy will be departed from.

The Church affair in Muttra.

DAINIK-O-SAMACHAR CHANDRIKA, Aug. 16th, 1891.

81. The *Burdwan Sanjivani*, of the 18th August, deplores the extinction of the martial spirit among the warlike races of India, and says that, for want of a career, the descendants of old military sardars are passing their days in sloth and indolence. As no one can enter the native army except as a common soldier, they have naturally kept aloof from it. It was proposed sometime ago to establish a Military College for their benefit, and the Duke of Connaught himself supported the proposal. But as the Commander-in-Chief was opposed to it, it was abandoned. But considering that the loyalty of the people of this country has been repeatedly proved, Government should now banish all suspicion from its mind and revive and reconsider the proposal about the establishment of a military school. Both Government and the people will be gainers if the proposal is given effect to.

A military school for India.

BURDWAN SANJIVANI Aug. 18th, 1891.

82. Referring to the Muttra affair between the Hindus and the Christian Missionaries, the *Sakti*, of the 18th August, says that the terms which the Hindus have offered for the purchase of the piece of land are such that if the missionaries accept them they will be able to purchase with the price they will receive from the Hindus a piece of land in a better situation in the town. But it will be a very different thing if it be the intention of the misssionaries to wound the feelings of the Hindus.

The Muttra affair between Hindus and Christian Missionaries.

SAKTI, Aug. 18th, 1891.

83. The *Sahachar*, of the 19th August, has the following :—

Some say that the prosecution against the *Bangavási* has been instituted on the principle of 'beating the daughter-in-law with the object of teaching a lesson to the daughter.' It is the object of the authorities to place a heavy weight on the native press, and thereby to cow it down completely. The writer, however, hopes that his countrymen and the writers in the native press will not entertain any such fear. Of course, it must be admitted that Lord Lansdowne's rule regarding the publication of newspapers in the Native States is such that the Censor of the Press in Russia will not be under the necessity of hanging his head down. But the matter is still being discussed in England. Though a Tory, the Secretary of State is still an Englishman, and, like the majority of Englishmen, is not prepared to shut the mouth of the press. He knows that mischief will result from that step. Having regard to the character of Lord Lansdowne's Canadian administration, the writer cannot believe that His Excellency will be so narrowminded

Lord Lansdowne and the native press.

SAHACHAR, Aug. 19th, 1891

in his Indian administration. Lord Lansdowne knows what is being said on the subject by the press in England. Moreover, he, who has read the history of the birth and progress of the newspaper press in India, and of its final attainment of liberty after having been deprived of it for a time, will not attack it with a light heart. There is not sufficient evidence that Lord Lansdowne is an enemy of the native press. And so long as such evidence is not forthcoming, it is neither proper for people nor is it their interest to look upon His Excellency as an enemy of the press. Has he no sense of responsibility to history?

The native papers are not alone in condemning the prosecution against the *Bangavási*. Nevertheless, Government may say that this time it is not making any new law, but is simply having recourse to an old law which was passed unanimously. This time the Chief Justice is presiding at the Sessions, and there is no reason to doubt that the Judge and jury will do justice. The writer has heard that the case will be tried by a special jury. And those whose names are in the list of special jurors are objects of public confidence. Those who have carefully studied the English character know well that even in trying his worst enemy, the British juror never forsakes the path of justice. People have full confidence in the High Court, and Sir Comer Petheram is an English Barrister, and not like the political Judges of Europe. There is therefore no reason to apprehend failure of justice in this case.

Some apprehend that the present prosecution is only a beginning in the direction of curtailing the liberty of the press, and that Government will extend its hands further in that direction. But the writer does not think that Government has become so bad as that. It knows well that any departure from the policy of toleration, hitherto pursued by it, will be productive of mischief. Reference is then made to the persecution of the press in England during the reign of King George IV, and the ultimate failure of that persecution, and the following remarks are made:—The Government of India is not King George IV. It understands the spirit of the times. The press has now become a power in this country, and it is the belief of the writer that Government will not, in these days of the Congress, wilfully quarrel with the press with the object of simply showing its power.

If the press in this country does not exceed its limits, it has nothing to fear. Is it not a fact that some native papers have been for some time guilty of gross excesses? Government did not interfere, is not interfering, and will not interfere, with the religion and the society of the people, and yet its religious policy was attacked. Of course, let no one think that the writer imputes any blame to the *Bangavasi*. Far from it. The case is *subjudice*, and it is not proper to say anything about it. What he means to say is that the native press should keep itself within proper limits and take papers like the *Indian Daily News* as its model, writing fearlessly whenever there will be any just ground for such writing. The people have received English education, and do they still continue to be the curs which they once were, barking noisily from a safe distance and showing signs of abject fear on the near approach of danger? If Lord Lansdowne really attempts to curtail the liberty of the press—and the writer does not believe that His Excellency will do any such thing—will the people be unable to protect themselves? If the press writes within proper limits, it may rest assured that it will have nothing to fear.

SAHACHAR, Aug. 19th, 1891.

The Congress and the Factory law.

84. The same paper says that at this juncture, when the merchants of Manchester are doing their best to ruin the growing cloth manufacture of India, the Congress can do real good to India by addressing a letter to the Secretary of State, through the Governor-General of India, stating that the factory labourers here are well off, that the factories in which they work are neatly kept, that their labour is not of an exhausting nature, and that they get sufficient remuneration for their work, that the owners of factories look after their health and convenience and no alteration in the factory law is therefore necessary. Such a letter from the President of the Congress will strengthen the hands of the Government of India, which is secretly opposed to Manchester in this matter. This is an excellent opportunity of serving the country, and the Congress should not let it pass. Such a letter will show even to the enemies of the Congress that it is not indifferent to the real interests of its father-land.

85. The same paper puts the following into the mouth of its humourist, Nepal Gazi:—I see the curse of God has fallen on our country. See what has been done in Manipur by Lord Lankádown simply from an error of judgment! The passing of such a hard sentence on a person into whose house you have trespassed does not commend itself to me. It is true that having got the *karta sahib* under their power, they caused him to be put to death by the hand of the executioner, but then they are a semi-barbarous people and were greatly incensed at the time. If you behave like them, then what is the difference between the civilized and the uncivilized? Again, what is the good of killing an old enemy? They are now dead and everybody implicated in the affair has been punished. It will not be proper now to annex that State. I have heard that a boy of the royal family will be placed on the throne. That would be the best thing to do. You have once besmeared yourself with mud, and it will be well if you do not do so again. Our Lord Lankádown is not a very sensible man. It seems that he will make people say well of Litten *chacha* (uncle Lytton).

SAHACHAR, Aug. 16th, 1891.

Nepal Gazi on the current topics of the day.

Again, it would have been well if that abusive *kagachwalla* (writer of a newspaper) had not been arrested. The circulation of that paper is large, but men of education do not read it. Shop-keepers, porters, and such like people are its subscribers, and what harm can be done by its writing? Who cares for them? As a lion is not killed by the noise made by crickets, so Government will not be killed by the noise made by the *Bangavasi*. In my opinion, it would have been better if Government had once threatened it with the rod.

But, then, the truth must be told, viz., that there are some people who consider it a very creditable thing to indulge in abuse in their papers. These men are like curs which bark noisily from under a shelter and betray signs of abject fear when caught. I have many times said to them, what do you know? What can you do, &c.? But they will not take the warning and will go on indulging in pure abuse. You (the editor of the *Sahachar*) once requested other papers not to abuse the tea-planters indiscriminately, and how loudly did an abusive paper bark at you. I feared the writer would beat you. But just get a summons issued from the police court, and he will quail down in fear. They brag and boast, when they see that no harm will come of it. Be a little more careful about what you write, and there will be no trouble and inconvenience. Allah! grant that the *Bangavasi* may come out without a scratch, but it ought to be more careful in future. Is it proper to condemn everything which Government does? Condemn only when you find anything wrong. Those who are in the habit of condemning all acts of Government will henceforward write with caution. You have formed a Congress and are asking Government to give you this thing and that thing. This has estranged the feelings of a great many Englishmen. And what will be gained by abusing indiscriminately? Strike only when there is an opportunity of doing so. You will gain nothing by abusing instead of humouring those from whom you expect service.

86. The *Prithivi*, of the 19th August, says that a rumour is current in the Nuddea and Jessore districts to the effect that the Hindu goddess Lakshmi was lately one day recognized by a boatman while she was about to cross the river Mathabhanga in the Ranaghat sub-division of the Nuddea district. She was fleeing from Bengal because she could not bear the sight of British-made goods, which were in large use among the people. The writer of course cannot vouch for the truth of the rumour; all he can say is this that the goddess Lakshmi will make her presence felt in every household if the people leave off the use of British goods.

PRITHIVI, Aug. 19th 1891.

The use of British goods.

87. The *Navayuga*, of the 20th August, says that there are in the Punjab and the North-Western Provinces houses for prostitutes near soldiers' barracks constructed at the cost of the Military Department. There are also lock-hospitals at Dinapore, Benares, Allahabad, Cawnpore, Fyzabad, and other places for the examination of these prostitutes. The soldiers in the barracks behave very shamelessly with these prostitutes and take them with them when they are transferred. This vicious system is a blot on the English character.

NAVAYUGA, Aug. 20th, 1891.

Camp women in India.

NAVAYUGA, Aug. 20th, 1891.

88. A correspondent of the same paper writing from Bainchi in the district of Hughli says that the slaughter of cows by Mahomedans has become very frequent there. The other day so many as 12 or 13 cows were slaughted at Uttarapara. The zemindar, Babu Asutosh Mukerji, asked them not to slaughter cows, but they disregarded his request.

Cow-slaughter in the district of Hughli.

NAVAYUGA.

89. The same paper says that the outlook of the country is very gloomy. The population is fast increasing, while the means of livelihood are becoming scantier every day. Service has become almost unprocurable. Foreign competition has ruined the indigenous arts and manufactures, and free trade is draining the country of its food supply. Famines are frequent and people can hardly get sufficient food to eat. The outlook is no doubt very gloomy.

Increase of population and the outlook of the country.

SAMAYA, Aug. 21st, 1891.

90. The *Samay*, of the 21st August, says that everybody has come to know by this time that there will be severe scarcity of food in Madras this year. Government cannot give a denial to the fact. But the *Mahajan Sabha* of Madras has incurred the displeasure of the authorities by keeping them circumstantially informed of the nature of the distress and scarcity prevailing in different parts of the country. The Collector of Madura has accordingly ordered the officials in the villages within his juridiction not to give any information on the subject to the *Sabha*. Now considering that it is the interest of Government to be kept correctly informed of the nature of the scarcity, and that it ought not to suppress any fact regarding it, the authorities should not have thrown obstacles in the way of the *Mahajan Sabha*. It is hoped that the Governor of Madras will cancel the unjust order of the Collector of Madura.

Scarcity in Madras and the Madras *Mahajan Sabha*.

SAMAY.

91. The same paper says that as the *Bangavasi* is in well-to-do circumstances, it is very improper for it to take advantage of the prosecution against it and to ask the public to help it with money. The handbills which it is distributing broadcast for this purpose refer to its danger as one that has been caused by its devotion to the Hindu religion, by its attempt to save that religion. That is to say, it refers to that very thing about which so much *golmal* is going on. Statements of this description will no doubt bring it money, but the writer fears lest they should also thicken its danger. It would have been better if the *Bangavasi* had made no reference to any other thing except its danger, and asked for aid in a straightforward manner. Of course, it will be a different thing altogether if the *Bangavasi* wants to make money under the pretext of its present danger.

The *Bangavasi's* cry for help.

SAMAY.

92. A correspondent of the same paper refers to the *Bangavasi's* cry for help, and observes as follows:—

The *Bangavasi's* cry for help.

The *Bangavasi* is collecting subscriptions, and one man has already contributed Rs. 250. It has some 20,000 subscribers, and if every one of them pays 2 rupees, it will get 40,000 rupees. Subscriptions from other sources will probably amount to 10 to 15,000 rupees. Thus it will probably get 50,000 to 60,000 rupees from subscriptions, while its costs in the case will probably amount to 10,000 to 15,000 rupees. It will thus make a clear profit of 40,000 rupees. Besides, the proprietor, Jogendra Babu, is a zemindar. The collection of subscriptions, under the circumstances, cannot but be regarded as a sort of speculation. It is the poor alone who should ask for subscriptions. It is hoped, therefore, that the *Bangavasi* will prove itself great by abandoning this speculation.

SAMAY.

93. The same paper says on the authority of the *Lucknow Advocate* that the Revd. Mr. Scott of Muttra contemplates erecting a church there by the side of the temples of Dvarika and Mahesji, and has purchased a piece of land from Government for that purpose. This has greatly dissatisfied and annoyed the Hindus. They offered to pay to Government three times the price paid by the missionaries, but Government nevertheless sold the land to the latter. In the opinion of the writer, Government has not acted properly by selling the land to the missionaries.

The Muttra Church question.

SAMAY.

94. The same paper has the following in connection with the *Bangavasi* case:—

The *Bangavasi* case and the duties of the Native Press.

The writer does not say anything as to whether the *Bangavasi* is guilty or not, nor does he know what the result of the trial will be. But this much is

certain that the conviction of the *Bangavasi* will be a very serious matter for the press. For, after its conviction, if any paper goes a little astray, either erroneously or under excitement, Government will bring the law to bear upon it. The rumour that if the *Bangavasi* is convicted, Government intends to prosecute certain other papers is, if true, of a very disquieting nature. If, again, the *Bangavasi* is acquitted, the Government will probably make another Press Act. Thus the press is in a dilemma. It is, therefore, its duty to come to a common understanding with the object of protecting its independence, and saving itself from the present danger. The Native Press has now become a power in the country, so much so that even Government has been moved by its criticisms. It has, therefore, become indispensable to frame certain rules for the guidance of all its members so that they may prevent all collision with the law and the Government.

Quarrels between Hindus and Mahomedans.

95. The *Sudhakar*, of the 21st August, has a long article on the quarrels between Hindus and Mahomedans, in which the writer points out that since the Mahomedan conquest of India, the Hindus and Mahomedans have lived in perfect harmony with each other. It is English education which now makes the Hindus look down upon the Mahomedans, and has destroyed the old harmony between the two peoples. English educated Hindus do not lose an opportunity of abusing the Mahomedans. Indeed, these Hindus appear to be attempting to rid India of Mahomedans.

SUDHAKAR, Aug. 21st, 1891.

Disposal of dead bodies in certain cases.

96. The same paper has become apprehensive lest the Government of India, following the resolution of the Hygiene Congress regarding the disposal of dead bodies in cases of death occurring from infectious diseases, should order all such bodies to be burnt. Such an order will not certainly affect the Hindus. But it will interfere with the religion of the Mahomedans.

SUDHAKAR.

The tone of the native newspapers.

97. The *Prakriti* (a new paper), of the 22nd August, says that abusing Government has become something like an epidemic disease among native editors. There seems to be an impression that the editorial duty is satisfactorily discharged by abusing Government in season and out of season, with cause and without cause. The writer does not advocate either wholesale laudation or wholesale abuse of Government. Let Government be lauded when it does a good thing, and let it be reasoned with it when it does a bad thing. Mild reasoning is more efficacious than harsh abuse. But no hard-and-fast rule can be laid down on this subject. Medicine should vary with disease. This is the policy which this paper purposes to follow.

PRAKRITI, Aug. 22nd, 1891.

The disgrace of British rule.

98. The same paper has the following on "The disgrace of British rule":—

PRAKRITI.

Full of a holy enthusiasm, you English people abolished slavery from the world. But it is under your shadow and under your firm rule that India is plunged to-day in slavery.

Those who travelled some time ago in any Native State in India must have admitted that life, property, and honour were most insecure there. But this seat of oppression has been illuminated and re-vivified by the introduction of English rule.

England stood up against slavery in America. She gave shelter to the exiled Mazzini and brought succour to the sick-bed of the wounded Garibaldi.

But this very England has made the Indian people forget self-reliance and manhood. At the merest hint of its displeasure, people kept away from the national congress. This is a small occurrence, but it has a deep significance. It shows that the Indians have not even self-reliance, to say nothing of nationality. The Government and the Congress have one and the same mission, the regeneration of India, and neither is hostile to the other. A self-reliant people would have naturally thought under these circumstances, what does it matter that Government is opposed to the Congress? But it is sad to note that there are no men of that type in India. India has surrendered itself to foreigners. It has sold itself to foreigners. It seems as if caste, honour, nobility, duty, religion—all are in the hands of England. Reflection shows that England has really done a great service to India, but she has destroyed for ever (India's) self-reliance. This is the disgrace of British rule.

The bird in the cage feeds upon delicacies which it never so much as set eyes upon in its forest life and sings and dances for joy. Nay, the house-holder has tamed it so much that it wishes not to fly away.

The happiness of the Indian is even as the happiness of this bird. Both get their food with ease. In order to obtain food, the one has only to attend office and use a little flattery just as the other has to sing and dance a little. By this service the Indian has been rendered incapable of self-help. Ask the Indian which is the greater thing—religion or service, honour or money—and he will say, the latter.

There is no one now in India who can, like the late Pandit Iswar Chandra Vidyasagar, resign, from a sense of self-respect, a post carrying a large salary. The one cry everywhere is "service, service—money, money." The educated man, the rich man, all are eager for service. There is nothing, but money and service. Under the influence of English education men have forgotten caste, religion, nobility, honour, and are making a rush for equality, and this equality is nothing but earning money and getting into service. The Brahmin and the Chandal are now following the same occupation. What is regretted is not the abolition of caste distinctions, but that men are forgetting manhood and self-reliance in their eager chase after equality. Who will give up his service to protect religion, to help other men, to serve his country? Agriculture is gone, trade is extinct, and no class of men is now to be found anywhere that are not servants. Why should one fear to liken the Government which is teaching this universal slavery to the man who encages a bird? Still it must be freely admitted that no people have done so much good to the world as the English.

There can be no doubt that England is a great glory and a valuable instructor of India. But slavery has invaded the very bone and marrow of India. The Indian cannot rise and move about as he will, and what enchantment holds him down but that of money? Government should carefully consider whether it is proper for it to plunge this gifted Aryan people into the mire of slavery by the enchantment of money. England can, if it chooses, in a few years, make the Indian people rivals of the great nations of the earth in agriculture and commerce. Having once enlightened India with the light of education, it is not proper for Government to crush it under the yoke of slavery.

SANJIVANI, Aug. 22nd 1891.

The Nohatta and Chowlia Indigo Concerns in the Jessore district.

99. The *Sanjivani*, of the 22nd August, says that the Nohatta and Chowlia Indigo Concerns, which made themselves a name some time ago by the oppression of their ryots, are going to be sold. Heaven has, then, at last, taken pity on the poor ryots.

SANJIVANI.

Sir John Edgar.

100. The same paper has the following:—Considering Sir John Edgar's uprightness, honesty, and kindness of heart, and how he has succeeded in this province under two successive Lieutenant-Governors in winning the affection and respect of the people, he should long before now have been appointed to the charge of a province. This paper suggested Sir John's name when a successor of the late Mr. Quinton was required. It appears that the Government of India is, at last, going to reward his merits by appointing him to the Hyderabad Residentship. The writer is glad at this promotion of Sir John Edgar, and will be more so to seehim on the Bengal *musnud* at some future date.

SANJIVANI.

A notice calling for pecuniary help for the *Bangavasi*.

101. The same paper says that on Wednesday last, the 19th August, Mr. Pugh informed the Chief Justice that a notice was being circulated among the public calling for pecuniary help for the *Bangavasi*. Mr. Jackson, however, told the Court that the notice was not issued by any one on behalf of the *Bangavasi*. It ought to be enquired then who is thus collecting money in the name of that paper. The public ought to be careful that they are not cheated of their money by dishonest people in the name of the *Bangavasi*.

SANJIVANI.

Government and the Native Press.

102. The same paper has the following:—

Government appears to be very much displeased with the newspapers, both English and Vernacular, conducted by natives, or the *Indian Mirror* would not have been called to account for publishing remarks on the *Bangavasi* case. The *Statesman*, the *Pioneer* and the *Times of India* used no milder language than the

Indian Mirror in expressing their opinions on the case. But Government can harass a native editor with less fear of being called upon to explain its conduct than it can an English editor in this country. That is why Government does not care to meddle with English editors. If Mr. Pugh had brought his complaint of contempt of court not against the *Indian Mirror*, but against some English editor, he would have found it hard to get so easily out of the affair. The whole English press would have started a violent agitation, and the conduct of Government would probably have been sharply criticised even by the press in England. In this hard time, it is necessary therefore that the native editors should be united among themselves. With this object a meeting was held on Friday the 21st August, in the rooms of the British Indian Association, and it was resolved to establish a society under the name of the "Native Press Defence Association."

It cannot, of course, be said that the Native Press is quite immaculate. With some newspapers it has become a habit to slander people. And it is proposed that it will be one object of this association to check this habit. It is hoped that the Association will quietly achieve what the Government will fail to do by prosecutions—namely, teach a lesson to the violent journals.

Colonisation of India by Europeans.

103. The same paper says that the Hygiene Congress sitting in London discussed the question of whether the hill stations in India could not be utilised as colonies for Europeans, and if the climate of India did not permit this, how that climate could be made to suit the European constitution. Colonisation of India by Europeans, if successful, may lead to either good or bad results. If European colonists in India mix with the Indians in the spirit in which the Romans mixed with the Britons, much good may be expected from the Hygiene Congress's project. If, on the other hand, these colonists treat the Indians as the Europeans and the Eurasians in this country now treat them, namely, with contempt, then one must despair of any good resulting from the scheme. Nor will the matter stop there, for, in that case, the Indians will probably have to undergo the same fate as the American Indians had to do before them. There is no reason why, in that case, the law of the survival of the strongest will not operate in India.

SANJIVANI, Aug. 22nd, 1891.

Government and the morality of the people.

104. The same paper gives a long list of the places in India where Government keeps up lock-hospitals for the examination of the inmates of the brothels attached to soldiers' quarters, and says it is easy to guess what respect the people of a country will entertain for morality where the Government itself helps adultery. Yet it is this same Government which is anxious to introduce moral text-books into the schools for the moral improvement of the youths of the country. This is enough to make one both laugh and cry.

SANJIVANI.

A story about Satan's corpse.

105. The *Dacca Prakash*, of the 23rd August, says that, according to a French paper, when Satan fell from heaven, the different parts of his body fell in different countries, and the people of those countries took the characteristic traits in their character from the parts of the body which fell in their respective countries. The Spaniards are so proud because the head fell in Spain, the Italians are so amorous because the heart fell in their country, and so on. But no part of Satan's body fell in India, and so India is to be congratulated. But though no part of Satan's body fell in India, dogs and jackals have dragged his putrid corpse into it.

DACCA PRAKASH, Aug. 23rd, 1891.

The Native Press Defence Association.

106. The *Gramvasi*, of the 24th August, refers to the Native Press Defence Association, and says that the prosecution of the *Bangavasi*, the case against the *Indian Mirror* newspaper, and various other reasons have made it desirable that there should be an association like this. The Association will see that the taste and tone of the press improve, and that it gains the object for which it exists. The writer heartily wishes well to the Association, and it is his earnest wish that its objects may be gained.

GRAMVASI, Aug, 24th, 1891.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 29th August 1891.

C. E. G. and others—Reg. No. 3749C—70—2-9-91